NEW-YORK CHRISTIAN MESSENGER,
AND PHILADELPHIA UNIVERSALIST.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

VOL. III. SATURDAY, NOVEMBER 30, 1833. NO. 5.

PUBLISHED SIMULTANEOUSLY IN NEW-YORK AND PHILADELPHIA.

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P. PRICE, PUBLISHER AND PROPRIETOR.

TERMS—Two Dollars per ann. in advance, or $2,50 if not paid within six months. Publishing offices No. 2 Marble-Building, Chatham-Square, (foot of the Bowery) New-York, and No. 132 Chesnut street, Philadelphia.

Letters to be addressed, (post paid) "P. Price, No. 2 Chatham-Square, New-York."

THE PROSELYTES—A Sketch.

BY J. G. WHITTIER.

The student sat at his books. All the day he had been poring over an old and time worn volume; and the evening found him still absorbed in its contents. It was one of that interminable series of controversial volumes, containing the theological speculations of the ancient fathers of the church. With the patient perseverence so characteristic of his countrymen, he was endeavoring to detect truth amidst the numberless inconsistencies of heated controversy: to reconcile jarring propositions; to search out the thread of scholastic argument amidst the rant of prejudice and the sallies of passion, and the coarse vituperations of a spirit of personal bitterness, but little in accordance with the awful gravity of the question at issue.

Wearied and exhausted with his researches, he at length closed the volume and rested his care worn forehead upon his hand. 'What avail,' he said, 'these long and painful endeavors—these midnight vigils—these weary studies before which heart and flesh are failing? What have I gained? I have pushed my researches wide and far, my life itself has been one long and weary lesson;—I have shut out from me the busy and beautiful world; I have chastened every youthful impulse, and at an age when the heart should be lightest and the pulse the freest, I am grave and silent and sorrowful, and the frost of a premature age is gathering around my heart. Amidst these ponderous tomes—surrounded by the venerable receptacles of old wisdom—breathing instead of the free air of heaven, the sepulchral dust of antiquity, I have become assimilated to the objects around me; my very nature has undergone a metamorphosis of which Pythagoras never dreamed. I am no longer a reasoning creature, looking at every thing within the circle of human investigation with a clear and self-sustained vision—but the cheated follower of metaphysical absurdities—a mere echo of scholastic subtlety. God knows my aim has been a lofty and pure one—that I have buried myself in this living tomb, and counted the health of this his feeble and outward image as nothing in comparison with the shadow of His own infinite mind;—that I have toiled through what the world calls wisdom—the lore of the old fathers and time honored philosophy, not for the dream of power and gratified ambition—not for the alchymist's gold or life-giving elixir—but with an eye single to that which I conceived to be the most fitting object of a godlike spirit—the discovery of TRUTH—truth perfect and unclouded—truth in its severe and naked beauty—truth as it sits in awe and holiness in the presence of its Original and Source.

'Was my aim too lofty? It cannot be, for my Creator has given me a spirit which would spurn a meaner one. I have studied to act in accordance with His will; yet I have felt all along like one walking in blindness. I have listened to the living champions of the church; I have pored over the remains of the dead, but doubt and heavy darkness still rest upon my pathway. I find contradiction where I had hoped for harmony; ambiguity where I had expected clearness; zeal taking the place of reason—anger, intolerance, personal feuds and sectarian bitterness—interminable discussions, and weary controversies, while infinite truth for which I have been seeking, lies still beyond—or seen, if at all, only by transient and unsatisfying glimpses, obscured and darkened by miserable subtleties and cabalistic mysteries.'

He was interrupted by the entrance of a servant with a letter. The student broke its well known seal, and read, in a delicate chirography, the following words:

DEAR ERNEST:—A stranger from the English Kingdom, of gentle birth and Education, hath visited me at the request of the good Princess Elizabeth of the Palatine. He is a preacher of the new faith—a zealous and earnest believer in the gifts of the spirit, but not like John de Labadie or the lady Schurmans.* He speaks like one sent on a message from heaven—a message of wisdom and salvation. Come Ernest, and see him, for he hath but a brief hour to tarry with us. Who knoweth but that this stranger may be commissioned to lead us to that, which we have so long and anxiously sought for—the truth as it is in God!

ELEONORA.

'Now may heaven bless the sweet enthusiast for this interruption of my bitter reflections!' said the student, in the earnest tenderness of impassioned feeling. She knows how gladly I shall obey her summons, she knows how readily I shall forsake the dogmas of our wisest schoolmen, to obey the slightest wishes of a heart pure and generous as hers.

He passed hastily through one of the principal streets of the city, to the dwelling of the lady Eleonora.

In a large and gorgeous apartment sat the Englishman, his plain and simple garb contrasting strongly with the richness and luxury around him. He was apparently quite young, and of a tall and commanding figure. His countenance was calm and benevolent; it bore no traces of passion—care had not marked it—there was a holy serenity in its expression, which seemed a token of that inward 'peace which passeth all understanding.'

'And this is thy friend, Eleonora?' said the stranger, as he offered his hand to Ernest.—'I hear,' he said, addressing the latter, 'thou hast been a hard student and a lover of Philosophy.'

'I am but a humble enquirer after Truth,' replied Ernest.

'From whence hast thou sought it?'

'From the sacred volume—from the lore of the old fathers—from the fountains of philosophy, and from my own brief experience of human life.'

'And hast thou attained thy object?'

'Alas—no!' replied the student; 'I have thus far toiled in vain.'

'Ah! thus must the children of this world ever toil—wearily, wearily, but in vain. We grasp at shadows—we grapple with the fashionless air—we walk in the blindness of our own vain imaginations, we compass heaven and earth for our object, and marvel that we find it not. The truth which is of God, the crown of wisdom, the pearl of exceeding price, demands not this vain-glorious research; easily to be entreated, it lieth within the reach of all. The eye of the humblest spirit may discern it. For He who respecteth not the persons of His children, hath not set it afar off, unapproachable save to the proud and lofty; but hath made its refreshing fountains to murmur as it were, at the very door of our hearts. But in the encumbering hurry of the world, we perceive it not; in the noise of our daily vanities, we hear not the waters of Shiloah, which go softly. We look widely abroad, we loose ourselves in vain speculation; we wander in the crooked path of those who have gone before us, yea, in the language of one of the old fathers, we ask the earth and it replieth not—we question the sea and its inhabitants—we turn to the sun and moon, and the stars of heaven, and they may not satisfy us; we ask our eyes and they cannot see, and they cannot hear; we turn to books and they delude us, we seek philosophy, and no response cometh from its dead and silent learning.† It is not in the sky above, nor in the air around, nor in the earth beneath, but it is in our own spirits—it lives within us, and if we would find it, like the lost silver of the woman of the parable, we must *look at home*—to the inward temple, which the inward eye discovereth, and wherin the spirit of all truth is manifested. The voice of that spirit is still and small, and the light above it shineth in darkness. But truth is there, and if we seek it in low humility; in a patient waiting upon its author, with a giving up of our natural pride of knowledge, a seducing of self; a quiet from all outward endeavor, it will assuredly be revealed, and fully made known. For as the angel of old rose from the altar of Manoah, even so shall truth arise from the humbling sacrifice of self-knowledge and human vanity, in all its eternal and ineffable beauty.'

'Seekest thou, like Pilate, after truth? Look thou within. The holy principle is there; that in whose light the pure hearts of all time have rejoiced. It is the 'great light of ages,' of which Pythagoras speaks—the "good spirit" of Socrates; the 'divine mind' of Anaxagoras; the 'perfect principle' of Plato; the infallible and immortal law, and divine power of reason of Philo. It is the 'unbegotten principle, and source of all light,' whereof Timeus testifieth; the interior guide of the soul and everlasting foundation of virtue,' spoken of by Plutarch. Yea,—it was the hope and guide of those virtuous Gentiles, who doing by nature the things contained in the law, became a law unto themselves.

'Look to thyself. Turn thine eye inward.—Heed not the opinion of the world. Lean not upon the broken reed of thy philosophy—thy verbal orthodoxy; thy skill in tongues—thy knowledge of the fathers. Remember that truth

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* J. de Labadie and Anna Marie Schurmans, and other dissenters from the French Protestants, established themselves in Holland, A. D. 1670.

† *August Siloloq. Capt.* xxxi—'Interrogavi Telrem, &c.

was seen by the humble fisherman of Gallilee, and overlooked by the High Priest of the temple, by the Rabbi and the Pharisee. Thou canst not hope to reach it by the metaphysics of Fathers, Counsels, Schoolmen, and Universities. It lies not in the high places of human learning; it is in the silent sanctuary of thine own heart; for He who gave thee an immortal spirit, hath filled it with a portion of that truth which is the image of his own unapproachable light. The voice of that truth is within thee; heed thou its whisper. A light is kindled in thy soul, which if thou heedest it, shall shine more and more even unto the perfect day.'

The stranger paused, and the student melted into tears. 'Stranger!' he said, 'thou hast taken a weary weight from my heart, and a heavy veil from my eyes. I feel that thou hast revealed a wisdom that is not of this world.'

'Nay—I am but a humble instrument in the hand of Him, who is the fountain of all truth, and the beginning and end of all wisdom. May the message which I have borne thee, be sanctified to thy well-being.'

'Oh—heed him Ernest!' said the lady. 'It is the holy truth which has been spoken. Let us rejoice in this truth, and forgetting the world, live only for it.'

'Oh—may he who watcheth over all his children keep thee in the faith of thy resolution!' said the Preacher fervently. 'Humble thyself to receive instruction, and it shall be given thee.—Turn away now in thy youth from the corrupting pleasures of the world, heed not its hollow vanities, and that peace which is not such as the world giveth; the peace of God which passeth all understanding, shall be thine. Yet, let not thine be the world's righteousness—the world's peace which shuts itself up in solitude. Encloister not the body, but rather shut up the soul from sin. Live in the world, but overcome it; lead a life of purity in the face of its allurements; learn from the holy principle of truth within thee, to do justly in the sight of its author, to meet reproach without anger, to live without offence; to love those that offend thee—to visit the widow and the fatherless, and keep thyself unspotted from the world.'

'Eleonora,' said the humbled student, 'truth is plain before us, can we follow its teachings? Alas! canst thou the daughter of a noble house—forget the glory of thy birth, and in the beauty of thy years tread in that lowly path, which the wisdom of the world accounteth foolishness?'

'Yes, Earnest—rejoicingly can I do it!' said the lady; and the bright glow of a lofty purpose gave a spiritual expression to her majestic beauty. 'Glory to God in the highest, that he hath visited us in mercy!'

'Lady!' said the preacher, 'the day star of truth has arisen in thy heart; follow thou its light even unto salvation. Live an harmonious life to the curious make and frame of thy creation, and let the beauty of thy person teach thee to beautify thy mind with holiness—the ornament of the beloved of God. Remember that the King of Zion's danghter is all glorious within, and if thy soul excel, thy body will only set off the lustre of thy mind. Let not the spirit of this world—its cares and its many vanities—its fashions and discourse, prevail over the civility of thy nature. Remember that sin brought the first coat, and thou wilt have little reason to be proud of dress and the adorning of thy body.—Seek rather the enduring ornament of a meek and lowly spirit—the beauty and the purity of the altar of God's temple, rather than the decoration of its outward walls. For, as the Spartan monarch said, of of old, to his daughter, when he restrained her from wearing the rich dresses of Sicily 'thou wilt seem more lovely to me without them;' so shalt thou seem, in thy lowliness and humility, more lovely in the sight of heaven and in the eyes of the pure of earth. Oh—preserve in their freshness thy present feeling—wait in humble resignation and in patience, even if it be all thy days, for the manifestations of Him, who as a father careth for all his children.'

'I will endeavor—I will endeavor!' said the lady, humbled in spirit and in tears.

The stranger took the hand of each. 'Farewell,' he said, 'I must needs depart, for I have much work before me. God's peace be with you; and that love be around you, which has been to me as the green pastures and the still water—the shadow in a weary land.'

And the stranger went his way; but the lady and her lover, in all their after life, and amidst the trials & persecutions which they were called to suffer in the cause of truth, remembered with joy and gratitude the instructions of the pure hearted and eloquent WILLIAM PENN.—*New-England Magazine.*

UNIVERSALISM.

The following letter is from a brother in the faith residing in Barre, who is apprehensive that the time of his departure is near at hand. It affords another evidence of the peace-giving doctrine of Universalism, in view of approaching dissolution. We hope the enemies of Universalism will peruse this letter that they may see the reasons given for rejecting the creeds of men by one who expects shortly to be consigned to the house appointed for all the living.

Barre, 24th Sept., 1833.

BR. BELL—Having a favorable opportunity I embrace it to inform you of the state of my health and mind at this time. I have been sick for two years past, and am now reduced to a skeleton. I have only sufficient strength to walk the house, and unless I find relief soon, I shall leave this stage of action, and bid adieu to every thing here below. Under these circumstances, I have thought proper to offer to the public, through the medium of the Watchman, a few thoughts under the caption of

Serious Thoughts on an exchange of Sentiments.

As "love is the fulfilling of the law," I have made this a standard whereby to try my faith. Most people, when viewing themselves on a bed of death, while they are in possession of a sane mind, are led to make the enquiry, "Will my faith do to die by?" This has been *my* enquiry. After comparing my fath with others, I have not seen cause for exchanging it for any which has come to my knowledge. I have been, and yet remain, a believer in the salvation of all men by Jesus Christ, but am willing to exchange it, whenever I can be made acquainted with a doctrine, which, if heartily embraced, will enable me more fully to fulfill the law of God. I will exchange it for Calvinism, or the doctrine of Arminius, if I can by so doing be furnished with a better foundation, and one which will be the means of enlarging my affections for my heavenly Father and my fellow creatures. But I enquired, "Will a firm belief that God from all eternity elected some of the human family to everlasting life, and reprobated the rest to unending misery, make me love him more than my present faith does? Can such a belief lead me to love God supremely, and my reprobate neighbors as myself? My present convictions are that it will not; then I must pray thee, Mr. Calvin, have me excused. The next question which suggestad itself to my mind was, Is not the doctrine of *free grace* for *all mankind* on *certain conditions*, to be complied with on the part of the creature, better calculated to inspire love in the heart to God and man? Viewing myself as in a lost state, surrounded by numerous temptations on every side, and my liability to be "drawn away by my own lusts and enticed," in consequence of me being "made subject to vanity," I was led to reject this also. This doctrine, at first view, was plausible, but when I contrasted a never ending state of perfect felicity as a *reward* for a few good works performed in this life, and these good works are of no possible benefit to the great SOURCE of all good, I was led to enquire why should I expect such a reward for doing what will only benefit *myself* and my *fellow-men?* This doctrine virtually represents the love of God as *depending* on the love of man, and seems to reverse the meaning of the inspired penman, and would thus transpose the language of Scripture:—Herein is love, *not* that God loved us, but that we loved God: I could not bring my mind to believe that such a sentiment would have a tendency to inspire me with a greater degree of love than my present faith. I have not *intentionally* misrepresented the doctrine of Arminius. If it admits that God loves the sinner, while such, it is only necessary for it to admit that God is *unchangeable* in order for it to be in unison with my present views.—But this attribute, if I may so term it, is virtually denied by the Arminian, or it is not admitted at the *same time* he admits the love of God to the sinner, or if admitted, he is driven to the necessity of admitting the absurdity that God will love eternally those very persons who he will eternally torment. Such inconsistency I cannot embrace. As to the *final result* I cannot see any material difference between the two sentiments already noticed. The latter sentiment, although it does not contend that God *elected some* and *reprobated others*, it admits the *foreknowledge* of God, which renders the damnation of some as *certain* as a *decree* of God. He *knew* the *free agency* (a darling term with the Arminians) which he had bestowed on men would be the means of their eternal salvation or damnation. Now until it can be made to appear that men *can be* saved when God *knew* they *would not* be, I cannot embrace the doctrine of Arminius, for I cannot discover any trait in this doctrine, when examined, which will influence me to fulfill the law of God and love him with all my heart.

I still find myself standing on the broad platform of God's impartial and efficient grace which is of sufficient dimensions to hold all mankind. His promises are immutable, and they embrace in the covenant of mercy "all nations, families and kindreds of the earth."—I still believe it my duty to love, worship and adore a Being who is LOVE, and who, I believe, loved me before I knew that such a being existed. That his love is *unchangeable* that He "is without variableness or shadow of turning," and that whom he once loved he will eternally love. I believe that eternal life in a future state is the *free gift* of God, not of works, lest any should boast. The doctrine which I have embraced, and which, I trust, I shall continue to embrace as long as the feeble lamp of life shall continue to burn, excludes boasting. All have sinned, and come short of the glory of God, but thanks be to his name that we are assured by the testimony of unwavering truth we shall be "justified freely by his grace through the redemption that is in Christ Jesus."

Br. Bell, I consider myself fast on the decline. I bid you *farewell*, hoping you will be ever faithful in preaching the gospel to mankind, and I would exhort all my brethren to stand fast in the liberty wherewith Christ hath made them free, and not be again entangled with the creeds of men. And to all who have not been made acquainted with the benign doctrine of universal grace, I would say, search the scriptures to see whether these things are so. I assure you that notwithstanding many have said this doctrine will not do to die by, I can say that it has been to *my* soul as an anchor both sure and steadfast. Brethren, one and all—farewell.

ROSWELL WATERS.

REMARKS.

Reader will you read and seriously reflect on the above? Will you impartially weigh the doctrine of universal grace with the creeds of Calvin and Arminius? Put the two former into one scale, and Universalism into the other, and then let reason decide which is the most weighty. Br. Waters considers himself a dying man—on the brink of eternity—and calls upon you as such to '*search the scriptures.*'—We hope his dying admonition will be regarded. If you wish to be furnished with incentives to fulfil the law of God, which law is fulfilled in one word, viz. LOVE, examine for yourself, and see that ye have that faith which works by love. If love beget love, then the greatest degree of love in God will produce the greatest degree of love in your heart. Greater love hath no man than that he will lay down his life for a friend, but God commendeth his love to you in that while you were yet a sinner Christ died for you. Let us then love him because he first loved us.—*Universalist Watchman.*

Original.

WHAT IS RELIGION?

"Pure religion and undefiled before God and the Father is this; to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" James i, 27.

Here is the whole sum and substance of the effect of Christ's teachings, in the heart and conduct. Benevolence and goodness. Benevolence in assisting others, and goodness in our own actions.

It will readily be perceived that the Apostle defines religion under two heads. Visiting the widows and fatherless, and keeping unspotted from the world. The first of these is the most sacred of all duties, for in the widow's hovel of bitter poverty unmingled misery dwells. Conceive if you can, of a more lonely condition than that of a widow, who stands like a deserted tree of the plain, pitied it may be, but yet unhelped. The protector on whom she leaned for support, death has taken away, while, when she looks around her, she finds but few who are ready to answer the rising sympathy of her bosom. But more than this, her house of desolation presents no attraction for the visits of the multitude. Scenes of gayety, of splendor, and of fashion, have greater charms for thousands than distress. Multitudes will flock to the places of glittering pleasure, while the widow may sit by her cold hearth and shed the bitter tears of sorrow, unheard and unlamented. But this ought not to be, and the true religionist will not suffer it to be. It is a noble duty, and exhibits a heart alive to the cries of distress, to leave the place of gayety and visit the house of sorrow for the purpose of binding up the broken-hearted, and assisting the lone widow in her wants. Man never appears so Godlike, nor woman so Angelic, as when assisting the poor way-worn traveller, whose companion has been stricken from her side by the hand of death. And when I see them engaged in this noble duty, it seems to me as though their hearts were filled with the love which actuated the Most High when he sent the Savior to make the world happy; and in the fullness of time to give the widow a home, the orphan a father, the Gentiles and Jews salvation and happiness. There is something very affecting in the sight of one human being relieving the wants of another; especially of one whose sex debars her from actively entering into business. There is something irresistibly attracting and charming in viewing the Savior calling to life the son of the widow of Nair, and restoring him to his sorrowing mother; much more interesting and noble than Alexander in all the pomp of a conqueror and the glittering splendor of a king; for with all his splendor there was blood upon it. There is something much more noble in viewing John Howard moving among prisons of distress like an angel of mercy, than the Czar of Russia upon a throne, and the Pope of Rome with all his grandeur. And there is something which makes us reverence human nature and the glorious principles of the heart, when we see a promising young man or a blooming young maiden visiting the hovel of the widow, to assist and comfort her. I would not be impious, but to me they appear almost divine, and compel me to exclaim, "may God bless them, and multiply such lovers of their fellow beings."

This then is one duty of religion. And whoever performs it from a love to their fellow beings, may be assured are actuated by the same love which caused Christ to pray for his inveterate foes; a love which fills the highest saints before the throne of God prompting them to sing "great and marvellous are thy works, Lord God Almighty."

Another characteristic of pure religion is to regard the fatherless. But those only who examine the forlorn condition of the orphan, can even imagine the trials and temptations which beset them and obstruct their progress to an honorable standing in the cause of virtue. Those who have been blessed with the tender assiduities of parents, know nothing of the difficulties which surround the fatherless and motherless child. Such are dependant upon the world for support; dependent upon those who have but little sympathy, and none of a parent's anxiety for them. None care to cultivate their dispositions or to win them back to the paths of virtue when they stray therefrom. Therefore, to attend to the wants of such dependent beings, is the province of religion: to warn them from the paths of vice, from the lot of the intemperate, the desperate and reckless sinner. And if one of my readers should be the means of protecting such a neglected orphan, and through this attention should see him rising to manhood, to respectability, to virtue and integrity, would not his heart swell with gratitude, and would he not exclaim, "Father I thank thee, for I have not lived in vain."

Another duty of the religionist, is to keep himself unspotted from the world, and free from all its imperfections and vices. This is a wise addition to religion, for a man may oftentimes relieve distress when it happens in his way, while his heart may be black with iniquity. Therefore the true religionist is not only benevolent, but he is virtuous; he does not assist one fellow being and rob another, but in every circumstance of life, he endeavors to be good and do good.

Such is the religion described in the verse which stands at the head of this article. And did it ever occur to the reader, that the two points of the verse, embrace every act of benevolence and morality? For instance; if a man visits the hovel of the widow and seeks out her wants with anxious solicitude, does it not imply that his heart is thoroughly imbued with benevolence, and that he will relieve distress, wherever and in whomsoever found? Does it not imply that he will assist the orphan as well as the widow, and the sick and feeble male as well as the orphan? Thus it must be perceived, that to visit the fatherless and widows necessarily embraces every kind of benevolence. So with being unspotted from the world. The man who is unspotted from the world is not dishonest, is not a slanderer, is not profane, is not intemperate, is not an idler, but in all things he learns to do well. These being the fruits of religion, were I called upon to point out who were religious, I should point to those who ever expressed an ardent love to God and the Savior for all their kindness expressed and mercy shown—whose natures were radiant with benevolence, whose lives were virtuous, whose endeavors were calculated to spread peace in community, who visited the sick, who administered the word of consolation in times of distress, who always spoke of the doctrine of the scriptures with devout admiration—in short, "who visited the fatherless and widow's in their afflictions," and kept themselves "unspotted from the world."

Reader would you be happy? Then go to the fountain of life, and receive pure religion!

G. W. M.

SOUTH CAROLINA CONVENTION.

By the Magazine and Advocate we learn this body met at Bethabara Meeting-house, Oct. 25th. Br. Jacob Feaster, Moderator, and Br. Allen Fuller, Clerk. Among the proceedings of more general note, is the following:

"Considering the custom of wearing mourning apparel entirely useless, very inconvenient, and extremely expensive, as a fashion of the world, and, if it be regarded as a sacred observance, being designed "to be seen of men," that it is positively inconsistent with the commands of Christ, and calculated to foster superstition, therefore, *Resolved*, That we commend the practice of those who make use of no peculiar dress on account of the death of their friends.

Having received information from Br. L. F. W. Andrews that he is about to visit this section of our country, with a view of locating himself in this region, and that he is desirous, in connexion with Br. Fuller, of establishing here a Universalist periodical publication, therefore, *Resolved*, That we highly approve of his design, and earnestly recommend to our brethren in the Southern States, and elsewhere, to extend their patronage to the proposed work; and we have a confidence that sufficient support could be obtained to place such a publication on a permanent footing.

Appointed Brs. A. Fuller, S. Chapman, and Samuel Summers, delegates to represent this body in "The General Convention of Universalists in the United States," at its next annual meeting."

It was voted that the next session be held in Anderson district, on the Friday before the third Sunday in October 1834, at such place as the friends in that section should seasonably point out.

Thirteen delegates were present. Five sermons were delivered by Brs. A. Fuller, and E. Linch, and one by a person of the name of James Scott, an advocate for universal salvation, (says the proceedings,) but who professes to belong to no denomination. He is an elderly man; appears to be well acquainted with the brethren in the Western states, and says he resides in Illinois.

We copy the following paragraph from the Circular Letter:

"A general expression of joy was manifested at the prospect that another laborer in the Lord's vineyard is about to locate himself in the Southern part of our country: and the design of commencing a Universalist periodical in this region was received with much pleasure, and a strong desire exhibited that such a work should be permanently established. The present is probably the most favorable time for such an undertaking that has ever occurred. The extraordinary political and religious excitements which completely engrossed the public mind for two years past have subsided, and left the opportunity, and with many the inclination, to examine for themselves the various systems of religion which claim to be the gospel of Jesus Christ; and nothing, in our opinion, would be more successful in promoting the cause of truth, than such a work as Br. Andrews proposes to publish."

[The following is the commencement of a series of Essays from the pen of our valued correspondent 'J. P.' Some of the proposed Nos. as is the case with the one below, have been published in the "Philadelphia Liberalist." Our correspondent, however, observes that he "finds them susceptible of alteration," and proposes to revise, and intersperse them with other original Nos. and continue their publication as regularly as may be convenient, through the colums of the Messenger and Universalist, under the general head of "*The Moralist.*" We, at least, are highly gratified with his proposal, and we doubt not our readers, also, will hail it with pleasure.]

THE MORALIST.---No. 1.

Prayer.

"Oh turn ye then
And bend the knee of worship; and the eyes
Of the pure stars shall smile in glad surprize
At the deep reverence of the sons of men."
Whittier.

It is a beautiful thing to bend the knee in worship—to humble one's self before the great Ruler of the universe—to offer up thanksgiving, and pour the soul in one pure and silent oblation at the feet of Jesus! It is refreshing to behold those assembled in the sanctuary, bowing before their Maker, and offering up their supplications to Him who holds their destinies within the hollow of his hand. And yet, I do not like the vain and hollow pageantry of prayer as performed in churches, got all by rote, and seldom instigated by the spirit within. It is too mechanical—too same and trite by far, and mostly got up for present effect; seldom producing a beneficial or lasting impression.

I have heard many beautiful and eloquent speakers pour forth the words of prayer in soft-breathed sentences, full of pathos. Thoughts clothed in the most beautiful language, and garnished with the most fascinating imagery, flowed from their lips like water from a fountain. I have seen them listened to with seemingly deep attention, by a fashionable auditory; but the words passed away and left no trace of good behind, as the bark upon the trackless ocean will leave no mark upon the foaming wave so late she kissed.

Of all the exercises indispensable in a life of true and genuine piety, prayer is, perhaps, the most beneficial. I do not mean prayer after the manner I have frequently seen it performed, but that praying which is done in secret, when apart from the world, as Christ himself recommended —"When thou prayest, enter into thy closet; and when thou hast shut thy door, pray to thy Father which is in secret"—and not in the "synagogues and high places," to be seen and heard of men. From prayer performed in secret, when the poor sorrowing heart, worn with affliction, and lacerated by the cares and griefs of earth, pours out its troubled waters, and seeks communion with its Maker, acknowledging its infirmities, and fervently imploring the divine forgiveness for past errors, and protection in each successive trial through life—from prayer in this manner, the heart will be refreshed and invigorated, the mind strengthened; and prepared with the panoply and shield of fortitude, we meet the ills of life with becoming resignation. I remember well, when a school-boy, I purloined from a companion a trifling plaything. Although the article was of small value, and he perhaps might not have felt its loss, the little theft rendered me very unhappy. Conscience, awakened, stared me in the face and magnified my crime. I had no rest; and peace came not until I had retired from my playmates, and in a silent and sequestered spot knelt before my God and sought forgiveness. The burning words fell in torrents from my tongue, rudely formed, but yet sincere. Like the bright and gladsome sun, dispelling the clouds and darkness, peace fell upon my soul—and I felt that I was forgiven!

Prayer, however, is at all seasons and in all places serviceable, if entered upon with a proper spirit of meekness. And I have heard a simple prayer in a quiet country meeting-house, delivered by an humble individual, before an equally humble and simple people, with more interest and satisfaction than I have on many occasions, experienced since. There was no straining to produce effect; no rhetorical figures to catch the fancy; no flighty bursts of enthusiastic feeling —the language was pure, and of characteristic simplicity to correspond with the natural feelings and conceptions of his humble hearers. The speaker was an aged, very aged man—the frosts of many winters were gathered on his head, and the scathing hand of time, had worn deep furrows on his broad and ample forehead. The voice was low, silvery, and slightly tremulous—and the prayer, so ardent and so beautiful! never shall I forget that prayer! It seemed as though the venerable patriarch was communing with the Most High! that the Spirit of God had robed his tongue in eloquence to reach all hearts —for the words fell with such a soul-inspiring fervency from his pale lips, praying that the whole world might be saved from sin and wickedness, and brought to a knowledge of the truth, that irresistibly the heart was drawn with him, to worship and pray at the throne of the one living and true God. J. P.

Philad. Nov. 1833.

Original.

AN IRRESISTIBLE ARGUMENT.

It is singular to see the various absurdities involved in the popular doctrine of endless misery. No man can maintain this notion without using contradictory language. There is not a single clear argument in its favor, either from reason, nature, or the Bible. So completely are its advocates satisfied of its weakness, that they dare not risk the sentiment by a public discussion. Whereas the opposite doctrine, Universalism, may be supported even by single arguments. It does not require an enormous amount of proof. I am willing, for one, to venture the doctrine on a single requirement of heaven. "Love your enemies; bless them that curse you; do good to them that hate you; and pray for them which despitefully use you and persecute you, that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth his rain on the just and on the unjust." (Matt. v, 44, 45.) The very fact that God requires man to love his enemies, is a conclusive argument in favor of the ultimate salvation of our race; for if he does not forgive his enemies, then he requires his creatures to act on a higher and nobler principle than he does himself. According to the doctrine of endless misery, if a man should forgive all his enemies, he would expose himself to the wrath of God, by acting on a broader principle than heaven approves; and if he does not forgive, then it appears God will not forgive him; for this last act is now made the condition on which man must be everlastingly happy or miserable!

The truth concerning the matter is, that pardon and forgiveness are free and universal; and the reason why we are required to forgive is that God has already forgiven us; for if he waits for us first to forgive, we become an example for him to imitate; which reverses the scripture, and would make it read, "Be merciful, Father in heaven, as your creatures are merciful on earth." How long before God would see the propriety and expediency of such an inimitable example, the writer saith not! "Be ye kind, tender hearted, forgiving one another, even as God, for Christ's sake hath forgiven you." Man then is commanded to exercise forgiveness, and it is because his Maker first forgives, and sets an example to the world. On this argument alone, I fear not to risk the doctrine of Universalism. The foundation is sufficiently broad and deep to build upon. Let the reader carefully weigh this great command of God, and he will find the closer he examines it, the more satisfactory it will appear. To the mind of the writer, it is an irresistible argument, and its beauty and force is such that it not only overthrows the doctrine of endless misery, but also clearly establishes the glorious sentiment that "God is in Christ reconciling the world to himself." C. S.

"Let not the rich man glory in his riches."—Jeremiah ix, 23.

Our own observation and experience will prove to a demonstration, that the possession of wealth does not necessarily imply happiness.—Look at that man who rolls in the wealth of a Croesus—who has added house to house and land to land, and possession to possession, until he can say with the rich man in the record, "soul soul, thou hast, much goods laid up for many years, take thine ease, eat, drink and be merry." and of what avail is it all? We have seen such men brought low upon the couch of sickness, and to turn with loathing from the gilded service presented to his parched lips.—They have then looked with calm indifference upon the splendid mockery of grandeur around them and sighed to think that the whole of their untold gold, though freely offered, was unable to purchase for them a moment's exemption from the pangs of the disease which was preying upon their vitals. Look also at the rich man who has rioted in debauchery and excessive sensual gratification until the natural powers of his system have become enfeebled and exhausted, and he goes forth a wretched repining skeleton, envying the appetite of the beggar, who solicits the crumbs which fall from the table of his servants. Can such a man rejoice in that splendid misery which he has heaped up around him, when the choicest viands and the most costly dishes on his board bring nothing but dissatisfaction? Surely not. Nor can the victim of avarice justly glory in his riches, he whose only pleasure it is to count the thousands he has accumulated; the sordid miser, whose bliss it is to watch by stealth the shining horde he possesses, and from which the abstraction of a single farthing, would be like drawing out his heart strings from their very roots. Verily the glory of such men is their shame. They do not enjoy themselves, nor do they add a single item to the sum of human happiness. To "do good and to communicate," they know not, nor can they ever experience the greater blessedness which attends the bestowment of charity, than in the receiving of it, for saith the scriptures—"It is more blessed to give than to receive." Let not then such a rich man glory in his riches, for they often "take to themselves wings and flee away, as an eagle towards heaven."

Southern Pioneer. L. F. W. A.

CHRISTIAN KNOWLEDGE AND FAITH.

Knowledge; the knowledge of God in Christ is pleasant. It is to the soul, what the light of the sun is to the body. "Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun." St. Paul, who was blessed with this knowledge, "counted all things but loss for the excellency of it;" and was so delighted with it that "he determined to know nothing else."

Faith is a present grace, it gives subsistence to things unseen. It realizes the world to come. It beholds Jesus, though invisible to the carnal eyes. It sees him on the cross, and on the throne —and seeing him, it "rejoices with joy unspeakable and full of glory." This is the grace that receives the promises; the "exceeding great and precious promises," and derives infinite sweetness and satisfaction from them.—*Burder's Village Sermons.*

MESSENGER& UNIVERSALIST.

SATURDAY, NOVEMBER 30, 1832.

BACK NUMBERS OF VOL. II.

Such of our subscribers as do not wish to preserve the Messenger for binding, and who may have Nos. 2, 3, 5, and 11, of the *second volume*, will do us a material favor by forwarding them to this office.—There may be those who have taken only the 2d vol. and could spare the above Nos. without inconvenience. Will some one in each of the different places where our paper goes, who are interested in our labors, take the trouble to make some inquiries in relation to this matter, and forward the Nos. if they can be found? We should be willing to make a liberal compensation, even two or three times the subscription price, if desired. We run short of those Nos. and such is the call for the 1st and 2d volumes, that it is quite doubtful whether we shall be able to answer the demand, (even by re-printing *one* or *two* Nos. that we are now entirely out of,) without we collect the above in the manner suggested. We shall feel under special obligation for an immediate attention to it. Any that are sent from the country can be done up in a wrapper and directed "*Messenger and Universalist Print, New-York.*" P.

ITEMS OF INTELLIGENCE.

LANCASTER, Pa. This is, unquestionably, one of the most bigoted places I ever entered. "The priests bear rule," and though many of the people may not "love to have it so," fear of the rod of persecution prevents them from avowing their dissent from popular creeds. So strong is the current of popular opinion against Universalism, that Br. T. F. in 1828 and the writer hereof in the spring of 1830, could obtain no building besides the open Market House, in which to preach the Gospel. In the fall of 1830, Br. A. B. G. and self obtained the use of the Theatre for two evening Lectures. The Pharisees soon purchased *that* building—and though they allowed Theatrical performances, refused it for the preaching of "Jesus Christ and him crucified." In 1831, we held a woods meeting in the vicinity of Lancaster. Recently I visited the place again, and obtained the use of the Court House, through the exertions of a few friends. The room was crowded on the evenings of Tuesday and Wednesday, Nov. 5th and 6th. It is believed that the discourses delivered will be remembered, and that some good will be effected thereby. The Lord grant that the truth of heaven may yet triumph over the creeds and commandments of men, and "deliver them who all their life time were subject to bondage through fear of death."

PENNINGTON, N. J. On the evenings of Monday and Tuesday, Nov. 11th and 12th, preached in the Academy. The congregation on the first evening was rather small, owing to the heavy rain—but on Tuesday evening, the room was much crowded. If our friends were sure they could obtain the services of a minister a part of the time, they would form a society and erect a Church next spring. *Protracted* meetings have *distracted* the minds of not a few women and children, and *contracted* the hearts of many more. Nevertheless "the still small voice" of reason and truth is being heard in that neighborhood.

A few little circumstances were mentioned to me which may not here be out of place. Our Methodist brethren found that "a little more steam" than usual was necessary to get up a revival. So they sent for a certain Boanerges. He came—and during the meetings that ensued, about forty souls—old and young, male and female, sinners and backsliders—were converted. In acknowledgement of the value of his services, the revival brother was presented with a suit of clothes, worth about forty dollars:—that is, about one dollar for each soul converted.

Our good Presbyterian brother had failed, in the usual routine of church services, to make much impression on the people. One day he said in his sermon, that he must have recourse to "*the desperate remedy.*" To what he alluded is not certain. It *is* certain, however, that a revival soon followed.

The number of subscribers to the Messenger, evinces the existence of much interest in favor of Universalism in the town and neighborhood of Pennington. May the good work be abundantly prospered.

A. C. T.

INFLUENCE OF DOCTRINES.

We published last week, an extract from the Evening Star, on the subject of Suicides. It was there remarked in substance that these acts had become so frequent and appalling within a few years past, it had justly awakened a spirit of inquiry as to the causes which led to them. Among the causes alluded to, the writer, in our estimation, very correctly observes, "many of the suicides of our country arise from an excess of religious zeal, which leads to fanaticism, to insanity and death."

Pertinent to this subject, and in perfect confirmation of the above general position, are the following remarks from Br. I. D. Williamson. We extract them from the pamphlet, (noticed before in our columns,) entitled "A Mate to the Temperance Ox." A brief exposition of the origin of the pamphlet, may be necessary.

Most of our readers are doubtless acquainted with the celebrated "Ox Sermon," published and distributed so extensively by the New-York State Temperance Society, and which has subsequently been issued by the Revival Tract Society. The sermon it will be remembered is founded on the text, Exodus xxi, 28, 29. The argument is applied to those who trafic in ardent spirits. As in the text, when the ox was wont to push with its horns, and the owner knowing this, and still suffered him to run at large, was answerable for the consequences, so in the trafic in ardent spirits—if it was wont to produce misery, wretchedness, and death, and dealers therein had been testified of this, and still continued this trafic, they were fully responsible for the consequences. Br. Williamson, in the pamphlet from which our extract is taken, admits this general principle, but goes on to apply it to *spiritual* instead of *temporal* concerns. The author, says Br. W. "has applied it to the tavern and distillery; I shall apply it to the church." And for this purpose he proceeds to show, 1st. that Partialism, (by which he understands the salvation of some men and the endless damnation of others,) "is wont to produce misery, despair, insanity, murder, and suicide;" and 2d. that "those who preach and advocate it, are perfectly aware of these facts." Our extract embraces the first three particulars under his first general head, to wit, "misery, despair, and insanity;" and that death, in its most horrid form, too frequently closes this catalogue, is a truth too plain to be disputed. Who can contemplate unmoved, even though he believes it not, the awful doctrine of ceaseless wo, when thus brought home, and reflected in all its horrors?—What then must be its influence on the poor sorrowing heart who views it only as a dread reality? Here follows the extract: P.

"1. *Partialism produces misery.*—I need not go into a labored argument to prove the truth of this proposition. I lay it down as a fact, upon which I fear no controversy, that there never has been a man, woman or child, on earth, who believed in endless woe, for self or friends, who was not made miserable just in proportion to the strength of faith, and the love of self or others. If you were to search for the causes which have conspired to render the world emphatically, what it has been so often called, "a vale of tears," you would find this the master spirit among them all. Our good Father in heaven has given us all things richly to enjoy.—He has spread out nature around us, arrayed in her most smiling robes, and caused the earth to yield her fruit, and lay her golden treasures at the feet of man, inviting him to partake and be happy. But man, ungrateful man, has spurned these stores of mercy; dashed the cup of consolation, presented in the gospel, from his lips, and rendered himself utterly incapable of enjoying the one or the other, by the dark suspicions, and fearful forebodings of future woe, that have been mingled in the cup of his faith. When friend looks upon friend, and gives him the parting hand, the painful thought comes like the blighting mildew—we may meet no more, unless perchance it be in the dismal abode of the damned. When the father looks around upon the smiling circle of children, where all his holiest affections are garnered up, the same canker worm is knawing the fibres of the heart. Could he feel assured that those children would mingle their praises, their prayers, their songs of thanksgiving around the throne of God and the Lamb, he would be happy. But alas! he has been told that some of them will wail with devils in the realms of immortal woe. Cold and deadly as the drug of death, it has gone down into his soul, and chilled every warm and lively emotion of joy. When the tender mother lays her head on the pillow of rest, with a sleeping babe folded in her fond paternal arms—Ah! what is it that comes through the solemn silence of midnight, sounding the sad requiem of departing joy, and causing the silent tear to steal from the sleepless eye? It is the dreadful thought that the sweet cherub who sleeps so sweetly by her side, *may* be destined, in the counsels of God, to become a demon in the abodes of darkness; and that, when life's glimmering taper shall have wasted away, its little form *may* burn and wither in the flames of an endless hell!! When mourning friends stand weeping around the grave prepared for a dear companion; when they see the sable pall removed, and the naked coffin slowly and solemnly lowered into the narrow house, and listen to the rumbling earth that falls and hides it from their view: Ah! what daggers pierce the soul, as they cast the last "longing look behind," and reflect that their departed friend may, even now, be wasting away in the undying agonies of an eternity of wo. Here, brethren, is the serpent that coils around the heart, and calls forth sighs, and groans and tears, from the children of men.—Here is the "great dragon," that pushes with his horns; the beast to whom power is given to deceive and torment the nations for a season.—He is loose in the world, and at every step of his devasting march, the moan of the widow, and the cry of the orphan, load the passing gale, and the river of wo accumulates, and swells, and rolls its dreadful tide from under his feet. The doctrine of partialism produces misery, and it was well said by the eloquent Saurin, who believed and preached it: "I find in the dreadful thought a mortal poison, that diffuseth itself through every period of life, rendering nourishment insipid, pleasure disgustful, and life itself a cruel bitter." I pass on:

"2. *Partialism produces despair.* It will take no labored argument to establish the truth of this position. Those who have given any tolerable degree of attention to things around them, know full well, that a temporary despair, or a state of mind bordering upon it, is considered almost indispensable in order to effect a genuine conversion. Scarcely can you find an individual, who has been recently brought within the

pale of a partialist church, who will not tell you that there was a time when he almost or altogether despaired of mercy. In many instances it is true, it passes off like a fit of intoxication, and is soon over, save the enervating effect it has produced on the mind, but in many other cases it settles down to a constant habit of mind —a continual state of despondency and hopeless despair. You need not go out of your own neighborhood to find persons thus affected. A sullen gloom shrouds their future prospects, and clouds of darkness, hover, in dreadful horror, over every thing beyond the grave. Thus they wander without hope and without God in the world. Poor, miserable victims of partialism! From my heart I pity them. And I would to heaven that the Angel of the everlasting covenant, would sing them one of the songs of Zion, that hope might revive their drooping spirits, and bid them rejoice for ever more. I dwell not here. It cannot be denied that partialism produces despair. I remark.

3. *Partialism produces Insanity.* Here I need only appeal to facts, and these are stubborn things. Since the commencement of what have been denominated "special exertions" for revivals, scarcely has a week passed, and I might almost safely say a *day*, which has not brought along with it the tidings of some poor victim who has passed from despair to the wild regions of insanity. Some blooming female, some promising youth, some tender mother, or kind father. has gone to the dungeon of of the maniac. It is a well authenticated fact, to which the records of the Lunatic Asylums in the United States, will bear witness, that the number of their inmates. whose insanity originated in "religious excitement," has, for two years past, exceeded those originating in any other cause, not excepting intemperance; yea more than all other causes combined. You need not go out of your own city for instances; for even here have I seen, and have you seen, the wild rolling of that eye which once beamed with intelligence, and heard the incoherent mutterings of a voice, that once spoke wisdom and knowledge. We have seen these things, and we can trace the date of this shipwreck of reason, to the fatal day, when, under the influence of a tormenting faith in endless wo, the poor victim was drawn upon an anxious seat, by a preacher of damnation, eternal and intolerable."

LUCIFER.

How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations.

Isa. xiv, 12.

"This is the only place where the word Lucifer occurs in the English Bible, and it is here evidently applied to the king of Babylon. The word signifies *light-giver*, and is the Latin epithet of the planet Venus, or the morning star—a meaning which is also here expressly assigned to it by the phrase, "son of the morning." The Hebrew word is *helel*, which may either have the meaning *brilliant star*, or it may be an imperative, signifying *lament, howl*. It is taken in this latter sense by the Syriac, Aquila and Jerome. But the general sense of the passage is thereby little changed; it would only read "Howl; son of the morning," &c. The former sense is preferred by the Septuagint, Vulgate, Targums, Rabbins, Luther, and the English version. A brilliant star, and especially the morning star, is often put as the emblem of a mighty prince, Num. xxiv, 17. In Rev. ii, 28, it is said of Christ, "I will give him [cause him to be] the morning star;" and in Rev. xxii, 16, Christ says of himself, "I am the bright and morning star." The Arabs, also, according to the Camoos, call a prince, *the star of a people.*

Tertullian and Gregory the Great understood this passage in Isaiah of the fall of Satan; and from this circumstance the name of Lucifer has since been applied to Satan. This is now the usual acceptation of the word."

The foregoing exposition we copy from Professor Robinson's edition of Calmet's Dictionary of the Bible under the word Lucifer. It is from the Professor's pen, and must commend itself to every candid mind. Thus falls one of the passages common le appealed to by the ignorant, and sometimes quoted by those who should know better, to prove that the Devil or Satan was once a bright and glorious angel, and fell from heaven. Where, we ask, is to be found another that can offer half the evidence in favor of that doctrine, which this appears to do? Not in the Bible. S.

USE OF MEANS

Consistent with a belief in Universal Salvation.

We copy the following paragraph from a volume of Lectures on the Final Restoration, by Br. Paul Dean, of Boston. The sentiments are just and worthy of consideration. Our religious opposers should understand that every objection which they urge against us, lies equally against themselves. The Lectures from which the extract is made are, we are happy to learn, about to be republished in a cheaper form, and should be recommended to the attention of the denomination. S.

"I cannot close without remarking that it would be a most gross abuse of this doctrine for any one to say, or attempt to argue, that because God has appointed sufficient means for the restoration of all men to purity and happiness, and because these means will in the hands of moral agents, prove successful during the reign of the Messiah; therefore, there is no need of our using them, and so we may with impunity neglect our moral, social, or religious duties, under the pretence that our salvation is sure. We know that it is the perfection of the gospel salvation that it is sure, but it is no more sure than are the means used by Christ to procure it, and also those to be used by us for its attainment. While we neglect or refuse to use them, we can never expect to be happy in ourselves or good examples for others; for none but enthusiasts and immoral characters ever refuse to improve the means recommended by the gospel. On the other hand, what an encouragement does this sentiment give to every reasonable and good man, to try in good earnest to hear the gospel, read the scriptures, meditate on heavenly things, watch his heart, seek christian conversation, and also to hold communion with heaven by prayer and praise; knowing that by this method he shall promote his best interests on earth, and be ripening for glory: and though but an humble servant, he will also be a co-worker together with Christ the Lord, who by the light of his word, the blessed influence of his spirit, and the power of the resurrection, will happily succeed in bringing the world to see God, and enjoy him forever."

CORRESPONDENCE.

Our valued friend at Sheshequin is informed that his letter with the $15 enclosed came safe. We most sincerely thank him for the *solid* interest he exhibits in behalf of the paper. We venture to make an extract below. In reply to his queries at the commencement, we have the satisfaction of saying, that the interests of the paper are steadily improving, as rapidly perhaps as we could in reason expect under the circumstances in which we have been placed. On the 1st vol. our list was very limited. At the close of the 2d, we had more than doubled the number of those we retained from the 1st. And we have now a fair prospect of making a respectable addition on the present volume. In regard to our "courage," we can only remark—we should be recreant indeed, to despond, under the incitements he is placing before us for action. With such friends, we are sure of employing our "types" yet awhile to come, if health is spared. But here is our extract: P.

"I feel a deep interest in having your paper succeed, and my feeble exertions shall not be wanting to keep it up. Tell me whether your prospects increase, and whether you continne in good courage. In this country the good cause is gradually increasing, and nothing is wanting but good expounders of the Gospel, to give it a great spread. Thank the orthodox, for their extravagance; they have opened more eyes to the truth as it is in Jesus, than we could by preaching. An over heated excitement puts men to thinking. And when they once begin to reflect on this subject, the orthodox may hang their "harps upon the willows," and go mourning in sackcloth and ashes. The sound of their revival meetings seems to be like that of a loud but distant echo, reverbrating from some *dreadful cavern*---grating upon the ears—

"With noises loud and ruinous, (to compare
Great things with small,) than when Bellona storms,
With all her battering engines bent to raze
Some capital city."——

But this echo grows more faint—as is usual, after a dreadful storm comes a calm. What our *wise* opponents will start next, is impossible to tell. But whom the Lord will destroy, he first makes mad; and no doubt some *mad scheme* will follow the many already dwindling into insignificance."

"THE UNIVERSALIST."

I am pleased to learn that this paper, which has been in existence about eighteen months, will commence the third volume with an addition to its title, and a devotion of a part of its columns to the interests of the ladies of our denomination. I have much desired to be instrumental in adding to the number of subscribers to the present volume—but believe I must be content with doing something for the third. The Editor and Proprietor, Br. D. D. Smith, is a zealous and efficient Universalist. In his public ministrations, he comes to the people "*in the spirit and power of* ELIAS"—and in his editorial labors, he "earnestly" and efficiently "contends for the faith once delivered to the saints." May his efforts to advance the cause of God and humanity, be crowned with abundant success. A. C. T.

THE SOUTH.

By a latter from Br. Andrews, under date of 11th inst. we perceive he has safely reached his place of destination, (Augusta, Ga) He gives an encouraging view of the prospects at the South. "A great and promising field (he says) is open in all this Southern region which will require many laborers to cultivate as it ought to be." He reached Augusta on the 9th, and when he wrote, had already received *three* letters inviting him cordially to different places to preach the "glad tidings of the gospel." He ardently desires some of our active brethren to go on, and says "there is ample room for as many as can be spared." In his journey on, he spent two days in Baltimore, three in Norfolk and Portsmouth, one week in Edenton, N.C and five days in Charleston, S. C. "At Edenton (he says) I met with a warm reception from friends, and a rough one from enemies—some of the latter attempting to impede the progress of Universalism by such 'weighty arguments' as were once thrown at John Murray in Boston! While preaching one evening a brick-bat passed through the window near me and struck within six inches of my person—a fragment touching my face. But I was *immortal* for that time, and escaped the blow meditated! This too in my native state! It is due however to the citizens of Edenton to state, that all the decent and respectable people of

the place denounced the thing as an outrage which deserved signal punishment"

We know our brother too well to believe him in the least daunted by such opposition as this, and doubt not he will continue to "preach the word," whether they will hear, or whether they will forbear, or even should he be met by such *arguments in showers*. As said the venerated Murray in the case to which he alludes, "such arguments are *weighty*, but not very *convincing*." And opposers will find sooner or later, that their only tendency is to re-act upon themselves. P.

We can assure Br. Skinner, of the Magazine and Advocate, that we were never better "natured" in our lives, than when we penned the query in relation to his publication of the story of "Deacon Caleb Comfort." Single articles we know are liable to be copied without credit, but when an article (in chapters) was continued week after week in this way, we confess it appeared to us strange, and we ventured our ill-fated query. However, as we have his full liberty to say "just what we please," if we will keep "good natured," we do say, that seeing he has so promptly assured us he "meant" us no "injustice," it would be rather *ill*-"natured" to question the sincerity of his assertions. We might it is true, say a word on the *kind* manner in which he finally announces the origin of the story, but we will let that pass.

We have alluded to the subject of copying, without credit, in general remarks, some *three* or *four* times. And in some of them, at all events, we have acknowledged our own failings. We have felt that a mutual incitement to care and caution in this respect was much needed. We think so still. We are not aware now, however, of specially "lecturing" the Magazine before, "for a similar offence." We recollect of a Sermon, or Sermons, being copied from us by them---we *know* that they have a department called the "Preacher;" but we *do not know* that this fact may justly be assigned as a reason for not giving credit for selected articles therein; or that the fact of "scores of sermons and other artieles" being copied from them "by other prints without credit," has any thing to do with us; [have we done it?] or even that the circumstance of articles from other papers appearing in our own without credit, can be any extenuation for them. Such a thing will only prove us in the fault equally with others, and the best way for us all is to strive to correct the errors as far as possible.

We know that articles are copied by us sometimes without credit. We have alluded to it once or twice in our columns and gave the reasons. We have found them in other papers, evidently selected, but without credit, and being desirous of copying, we have had to take them fatherless as they were. Is it asked why we do not select them from their original columns? We answer---in the multiplicity of reading for selections, it is extremely difficult retaining the source of even all prominent articles. Many times, on the receipt of exchange publications, we have merely time to glance at their contents. They are laid by, and the first special notice we may take of articles from their columns, may be as *selected* articles for another publication, and here, if they are without credit, we are at perfect fault. Another material difficulty with ourselves has arisen from the great irregularity in the receipt of our exchange papers, (we know not where lies the fault, but have supposed it in the P. O.) and we have consequently been compelled, in many instances, to select second-handed, or go without the articles; and if they were without credit we of course could not give it. Herein may be seen the peculiar necessity of caution in this business; for otherwise, a person is constantly liable to wrong others, with ever so much care to the contrary.

We are probably equally fond, with Br. Skinner, of "seeing our children in good company," but we frankly admit we are not so free from the vanity or frailty of our race, as not to wish that they may be known ☞ *as our children!* Indeed, the pride of the *father* will not only desire this, but will generally overstep or remove every obstacle to this knowledge—Br. Skinner may be an exception. The rule, of giving credit, we think is not only a "very proper" one, but an *important* one, and we strive always to observe it, without regard to *loss* or *gain*, so far as the practice of others will permit. We pretend not to be entirely without our own short comings, but a few *friendly* jogs with the elbow, we trust will put us right. "Are *we* understood?" P.

THE APPEAL AND QUESTIONS.

We have completed the Pamphlet, alluded to week before last, and have now a sufficient quantity on hand to commence delivering them to subscribers. It contains the 213 Questions without Answers—the Appeal of Br. Thomas on the conduct of the editors of the Christian Intelligencer, together with all that has passed through the columns of the Intelligencer in relation to the Questions, the whole forming 48 closely printed pages. It is the design te deliver out the pamphlets to subscribers in the proportion of their subscriptions. Those, therefore, who have contributed to the Fund for their gratuitous distribution in this city, will please call at the office for supplies as early as may be convenient.—The Extras have already done much good, and we are anxious that the pamphlets should be circulating as fast as may be. We shall not be able immediately to give each subscriber his full quota, but as we are desirous that as little time as possible should be lost in their distribution, we propose furnishing each a part of their number now, and delivering the remainder from time to time as we get them up. We shall keep our Press running on them, every moment we can possibly spare it for that purpose, until we have completed our first allotted edition of *ten thousand*. And from the orders coming in from the country, there is little doubt but that we shall then have to commence immediately on another edition. We are verily deeply indebted to those who *intended* us no good. Our "medicine" has thus far proved active and faithful. Who is there that will refuse to aid in extending "its influence." P.

Proceedings of the General Convention.

We acknowledge the receipt of 8 copies of the proceedings of the General Convention, at Strafford Vt. in pamphlet form, from the Watchman office, Woodstock.

Br. Warren Skinner of Cavendish Vt. has been appointed by the Vermont Legislature, to preach the Election Sermon, and Br. J. M. Austin, of Montpellier, substitute.

Br. Henry Gifford, late of Albany, was ordained at Shrewsbury, vt. on the 7th. inst. Sermon by Br I. D. Williamson.

☞ Br. T. Goodyear, late of New-Haven, Ct. desires all letters, &c. to be directed to him at Philadelphia.

We shall forward in a few days a quantity of the Appeal and 213 Questions, to Boston. Persons in that section can order them from Marsh, Capen & Lyon, B. B. Mussey, or from the Trumpet Office.

OBITUARY.

Died, at Carthagena, South America, on the 12th Sept. last, of Yellow Fever, ABRAHAM KASHOUR, late of New-York, in the 24th year of his age. In the death of this young gentleman, thus cut down in the bloom of manhood, society has sustained no ordinary loss; but to numerous friends, whom intimate association had made acquainted with his many amiable qualities, the loss is irreparable. To a heart possessed of every noble quality which could adorn or dignify our nature, he enjoyed a highly gifted mind, which application to the ample page of knowledge, had richly endowed with intellectual beauty. Affable in manner, manly and generous in action, ardent and sincere in his attachments, he won all hearts, and though his remains are now reposing in the dreamless sleep of the grave on a foreign shore, he will not be forgotten. Loved in life, he will be sincerely regretted in death, and the proudest recollections will be cherished of his memory, in the minds of those who knew and appreciated his gentleness and worth.—[*Communicated.*]

MARRIED,

In Philadelphia, on the 5th inst. by Ev. Asher Moore, of Reading, Mr. SELBY BRADFORD to Mrs. MARY WOOD.

In New-York, on the evening of the 24th inst., by the Rev. T. J. Sawyer, Mr. ROBERT PLACE and Miss MARGARET ANN PARSEL.

On the 6th inst. in Friends' Meeting House, Lampeter, Lancaster co. Pa., MORDECAI LEE, of Maiden Creek, Berks co., to AMANDA R. daughter of Dr. A Thomas, of Lancaster.

RELIGIOUS NOTICES.

Ev. S. J. Hillyer will preach at Long Ridge, Sunday, December 1st, and at Bedford the same evening. Also, in Saugatuck, Sunday, Dec. 15th. and in Weston the same evening.

Br. R. Smith of Hartford, will preach in Somers, N. Y. 1st Sunday in Dec. (to-morrow.)

Brs. J. Boyden, jr. and L. L. Sadler, will supply the desk in Danbury, Ct. the 1st and 2d Sundays in Dec.

We learn by the Religious Inquirer, that a Conference is to be held at Newtown, Ct. on Wednesday and Thursdy next. Religious services will be held also on Tuesday evening.

The present proprietor of the 'Religious Inquirer,' is desirous of disposing of the establishment. His reason is, he has made arrangements to remove to a distant part of the country, and of entering into another business.

The Inquirer is, at present, in good credit, and useful to the cause which it professes to advocate: Its list of subscribers is respectable, much larger than at any previous period, and it is confidently believed, that it may, with proper exertions, be increased to double the present number. A person well qualified for the business, and who could devote himself to it, would realize a generous income from the establishment. At the close of the present volume, which takes place in February next, the subscriber would be glad to relinquish it.

Any person wishing to make the purchase should make application, before the close of the present volume, and if by mail, postage must be paid. B. SPERRY.

New Books.

A small supply of Murray's Life, 46 cents each; Balfour's Letters to Professor Stuart, 25 cents; and a Pamphlet entitled a "Mate to the Temperance Ox," by I. D. Williamson, Albany, 50 cents a dozen, 6cents single, just received at this office,

THE FUTURE.

—God has wisely hid from human sight
The dark decrees of future fate,
And sown their seeds in depths of night;
* * * * *

Dryden.

My God! I do not wish to scan
Futurity with curious eyes,
Or read the deep, the hidden plan
Which in thy sealed volume lies.

I would not wish to turn the leaf
On which is graved my destiny;
To know how lengthy, or how brief,
The years thou hast allotted me.

For what would it avail to know
If riches are to be my share,
And all my days serenely flow
Without a trial, or a care?

'Twould bind my heart to life's vain shows.
And all my love to earth be given,
And, for the joys which time bestows,
Give up the promised bliss of heaven.

Or, if adversity's dark cloud
Shall cast its shadows o'er my way,
And grief's cold hand each pleasure shroud,
As through earth's thorny path I stray?

'Twould make me loathe this weary life,
And sigh for that small, still abode,
Where, freed from every human strife,
I shall put off this mortal load.

It is enough for me to know,
While bearing on o'er life's dark road,
That through each scene of joy or woe,
Thou art my guide, my guard, my God.

Ladies' Magazine.

AUTUMN REFLECTIONS.

Let us go forth at that delightful season when the morning sun first sheds his glorious beams 'aslant the dew-bright earth and colored air," and view the bounties of impartial goodness! Behold the earth far as the eye can search teeming with the luxuriant harvest or strewed with delicious fruits and the trees still bending beneath their precious weight. The clear sky seems smiling above us with grateful complacency—the feathered tribe carol their morning hymn of praise, and dazzling sunbeams speak exalted joy. The joyful husbandmen are seen issuing from their peaceful dwellings prepared to gather in the rich harvest of the year. Glorious sight! delightful contemplation! who does not feel the swelling soul within as he prostrates himself in grateful adoration to return his humble thanks to the bountiful Giver of all good? Come ye partialist, come stand here on this delightful evening, and with an extended view behold the bounties of divine Providence!—Throw off the fetters of superstition, discard those partial views and feel your minds expand at the contemplation of impartial benevolence! Is there delight in viewing a lonely garden blooming in beauty and utility? how much *greater* the delight in beholding a vast country laden with the richest fruit! Is there pleasure in seeing one happy soul bowed in humble devotion to the God of Israel? how much greater the pleasure in beholding a vast congregation engaged in the same delightful employment! and how exalted the joy! how supreme the delight in contemplating with an eye of unwavering faith all nations kindreds and tongues engaged in unceasing songs of praise in the regions of unfading joy! Hark! fancy almost wafts the sound to earth! Glory to God in the highest, impartial wisdom—infinite goodness—O glorious immortality!!

Does it excite admiration to contemplate the goodness of Omnipotence in a limited degree? how inexpressible the admiration produced by a full view of the unlimited attributes of the great Jehovah! yes friend partialist, be entreated for once to lay aside those bitter dogmas which blinded bigots have formed from perverted imaginations, and enter the wide field, of universal love and meditate on the ways of God to man, with a determination to believe nothing that cannot be reconciled with His nature. See how the breath of love consumes the soul-torturing dogma of endless punishment! Oh! let it die! for surely its decay cannot produce even a momentary pang in the heart of the benevolent beholder!—*Impartialist.*

SCANDAL.

By this term we mean that modification of the vice of slander, which under the guise of rendering information, and often in the garb of friendship, gives the most direct and deadly blow to the character. The ambiguous expression—the faint and half expressed sentence of praise, yet leaving room for dark insinuations—the scornful smile of ridicule,—the malicious sneer—all levelled full against the intended victim, yet all masked under the hypocritical language, "I mean him him well—but!—"

The scandal-bearer worms himself into your confidence, or by some other means obtains the desired information, and then, though there be nothing in any manner reprehensible in the words or conduct of the accused, at the next opportunity spits forth the venom of *concealed* enmity, and poisons the fountain of human kindness. He has not the open and reckless bearing of a slanderer—no directly vilifying epithets are used: no—*that* would throw open a door for redress—but all in "kindness and good feeling" he tells of trifles which of themselves are unworthy of observation, or throws an air of ridicule upon qualities which are really creditable to the heart, and ending with some half strangled expression of commendation—

"He smiles, and smiles—and *murders* while he smiles."

O how many a bud of fairest promise—how many a blossom fast ripening into maturity, has been blasted, and torn from its stem, and trampled under foot by the vindictive, the unrelenting malice of the tale bearer! How much of virtue, of innocence, of genius, shrinking from the cold gaze of the world, has been made desolate forever! and for what? To furnish a topic of conversation for an hour, to the unfeeling and hard hearted. Like the withering breath of the sirocco that sweeps over the desert, destroying all of life that lies in its path—the voice of this spirit of evil severs the dearest and most sacred ties of social life, and brings in its train sorrow, and too often, hopeless misery.—*N. Y. Weekly Messenger.*

SLEEP---From the German of Herder.

Among the crowd of spirits whom Jupiter called into being to adorn and bless the toilsome life of man, was the dark-visaged Sleep. "What am I doing here," said he, as he regarded his form, "among my bright and joyous brethren? How gloomy do I look amid the choir of the joys and graces and sports of love! I may indeed be wished for by the unhappy, whom I relieve from the burden of their cares, and refresh with a draft of forgetfulness. I may be welcome too, to the wearied ones, whom however I only strengthen for new toils. But then, they who are never weary, who know of no care nor misery, for whom I only break the endless round of their enjoyments, how will they receive me?"

"Thou art deceived," said the father of Gods and men; "gloomy as is thy visage, thou wilt be the most loved of all the spirits of the earth. Knowest thou not that even Mirth and Joy bring weariness? They weary man even sooner than Sorrow and Care, and their satiated votary becomes a prey to dull tired indifference.—But thou shalt not be without thy attractions, nay, thou shalt surpass all thy brethren."

With this he reached him the silver cup of pleasing dreams.

"Scatter thy poppies out of this cup," said he, "and the happy as well as the unhappy world will love thee, and wish for thee more than all the spirits of the day. The hopes, joys and fancies which dwell within this cup, were gathered by thy sisters, the graces, in the holiest regions of our heavenly realm. The ethereal dew that sparkles on them will make every one on whom thou scatterest it blest even as he would wish to be blest. Men will hurry away from the midst of brilliant wit and mirth to sink into thy arms—poets will sing thy praise and strive to imitate in their strains thy shadowy but dear delusions—the innocent maiden will long for thee, and thou wilt rest on her eyelids, a spirit of happiness and peace."—*N. Y. Mirror.*

NEW-YORK CHRISTIAN MESSENGER AND PHILADELPHIA UNIVERSALIST.

In presenting proposals for the third vol. of the Messenger it is merely necessary to say, that no essential change will be made in the course of the paper, unless it be to avail ourselves of every possible opportunity of increasing the talent and interest in its columns. It will, therefore, in the language it has ever held forth, to the world, continue to "plead the cause of a slandered and persecuted denomination of Christians—the UNIVERSALISTS;" endeavor to inspire confidence among its friends, and to induce as far as possible the thoughtless and unconcerned, and even opposers, to come forward into the field of examination and "reason together" on the great and glorious doctrines of a *world's reconciliation to God.*

Its motto may be, perhaps, the surest index to its character. It breathes neither wrath nor fury to the chileren of men, but on the contrary, it points to a peaceful messenger on the mountain top, proclaiming "good tidings" and publishing peace." "*How beautiful upon the mountains, are the feet of him that bringeth good tidings, that publisheth peace.*"

With unfeigned gratitude to the Universalist public for the many tokens of approbation bestowed upon our paper for the 2 years it has now been in existence, we submit these Proposals for the third volume, referring simply to the past, as a pledge for the future.

CONDITIONS.

The "*N. Y. Christian Messenger and Philadelphia Universalist,*" will be published simultaneously in New-York and Philadelphia, every Saturday morning, on a royal sheet, quarto form, and close print, at $2 per annum, *in advance*, or $2 50 if not paid within the first six months.

Subscribers in New-York and Philadelphia will be promptly served by carriers, and all possible care will be observed in the Mailing department, that subscribers may regularly receive their papers.

The publishing office in New-York is at No's. 2 and 3 Marble Building, Chatham Square, and in Philadelphia, for the present, at No. 132 Chesnut-street adjoining the United States Bank.

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Publisher and Proprietor.

213 Questions *without* Answers.

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